Prayer Book Teaching

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PRAYER-BOOK TEACHING

1904

PRAYER-BOOK TEACHING

An Attempt to construct a positive statement of Church of England Doctrine and Practice from the words of the Book of Common Prayer and the Articles

FOR "ALL SOBER, PEACEABLE AND TRULY CONSCIENTIOUS SONS OF THE CHURCH OF ENGLAND"

BY

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TO

COSMO GORDON LANG, D.D.

BISHOP OF STEPNEY

WITH THE OBEDIENCE AND AFFECTION
OF THE COMPILER

LS73
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PREFACE

I HAVE tried to use nothing but the words of the Prayer-Book. I have also omitted purely negative statements, such as some of those in the Articles as to what the Sacraments are *not*, believing that we arrive at truth better by positive statements. If I have unconsciously given a different impression or meaning from that intended by the compilers of the Liturgy, I hope I may be forgiven.

My own impression is that we have in the letter of the Prayer-Book all that any Catholick Christian needs to know and believe to his soul's health.

The numbers in the text refer to notes at the end of the book, which are intended to explain some matters which I have found by experience are a source of difficulty to some loyal Anglicans.

The list of books in the appendix, though very incomplete, may help those who wish to study the doctrine of the Church.

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PRAYER-BOOK TEACHING*

GOD.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the Maker and Preserver of all things, both visible and invisible. One God, one Lord. *Art. I., Ath. Creed.*

THE TRINITY.

In unity of this Godhead there be three PERSONS, of one substance, power, and eternity: the FATHER, the SON, and the HOLY GHOST. *Art. I.*

GOD the FATHER made me and all the world.

GOD the SON redeemed me and all mankind.

GOD the HOLY GHOST sanctifieth me and all the elect people of God. *Catech.*

They are not three GODS, but ONE GOD. *Ath. Creed.*

Not One only Person, but Three Persons in One Substance. For that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality. *Pref. for Trin. Sun.*

* The words in italics are introductory to, or explanatory of, the actual words of the Book of Common Prayer.

THE CATHOLICK FAITH.

Ath. Creed.

The Catholick Faith is this: That we worship one God in Trinity and Trinity in Unity.

Coll. for Trin. Sun.

God has given us His servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity.

THE CREEDS.

Art. VIII.

The Three Creeds, the Apostles' Creed, the Nicene Creed, and the Creed of St. Athanasius, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.[1]

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; the Communion of Saints; The Forgiveness of sins; the Resurrection of the body, And the Life everlasting. Amen.

The Nicene Creed.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

The Creed of St. Athanasius.

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the substance.

For there is one Person of the Father, another of the Son; and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the

Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by Himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of His Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching His Godhead : and inferior to the Father, as touching His Manhood.

Who although He be God and Man : yet He is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty : from whence He shall come to judge the quick and the dead.

At whose coming all men shall rise again

with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

THE BIBLE.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite necessary to salvation. In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books the Church doth read for example of life and instruction of manners;

but yet doth it not apply them to establish any doctrine. Such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive,
Art. VI. and account them as Canonical.

God has caused all Holy Scriptures to be written for our learning.

We read, mark, learn, and inwardly digest them, that by patience and comfort of God's Holy Word we may embrace and ever hold
Coll. 2 in Adv. fast the blessed hope of everlasting life which *He* has given us in Jesus Christ.

The Church *is a* Witness and Keeper of Holy Writ, but it is not lawful for the Church to ordain anything that is contrary to God's Word written, *nor* to enforce anything *besides* to be believed for necessity of
Art. XX. Salvation.[2]

The Bishops, Priests, and Deacons have solemnly declared that they are persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation, *and have promised* to instruct people out of the
Ordin. Ser. same Holy Scriptures.

Ordering of Priests. *The Priests are ordained to be* faithful Dispensers of the Word of God.

GOD THE FATHER.

God the Father *is* Almighty, Maker of Heaven and Earth and of all things visible and invisible, Judge of all men: Lord of Life and Death and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness: Our Heavenly Father, a Merciful Lord, Who of His great mercy has promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him. *Nic. Creed, Com. Ser., Vis. of Sick.*

To Him we sing:

"We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father Everlasting. To Thee all Angels cry aloud, the Heavens and all the Powers therein. To Thee Cherubin and Seraphin continually do cry, Holy, Holy, Holy: Lord God of Sabaoth; Heaven and Earth are full of the Majesty of Thy glory. The Father of an Infinite Majesty." *Te Deum.*

GOD THE SON.

The Son is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father: God of God, Light of Light: By whom all things were made.

He only with the Holy Ghost is most High in the Glory of God the Father: God's Honourable, True, and Only Son: the King of Glory, the Everlasting Son of the Father. *Art. II., Nic. Creed, Gloria in Excelsis.*

THE INCARNATION.

He took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect Natures—that is to say, the GODHEAD and MANHOOD—were joined together in One PERSON never to be divided, whereof is One CHRIST, VERY GOD and VERY MAN.

Art. II.

For us men and for our salvation He came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man.

Nic. Creed.

He was made man without spot of sin to make us clean from all sin.[3]

Pref. for Christmas.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit.

Art. XV.

THE ATONEMENT.

Christ truly suffered, was crucified, dead, and buried, to reconcile the Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

Art. II.

The offering of Christ once made is the perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone.

Art. XXXI.

Holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved.

Art. XVIII.

The Father of His tender mercy gave His

only Son Jesus Christ to suffer death upon the Cross for our redemption, *and He* made there by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. *When Christ had* overcome the sharpness of death *He* opened the Kingdom of Heaven to all believers.[4] *Consec. Prayer, Te Deum.*

THE RESURRECTION.

Christ did truly rise again from death, and took again His Body, with flesh, bones, and all things appertaining to the perfection of Man's Nature.[5] *Art. IV.*

He rose again for our justification. He overcame death and opened unto us the gate of everlasting life. By His rising to life again He restored to us everlasting life. *Coll. and Pref. for Easter.*

THE ASCENSION.

After His most glorious Resurrection *Christ* manifestly appeared to all His Apostles and in their sight ascended up into Heaven, exalted with great triumph, to prepare a place for us, that where He is thither we might also ascend and reign with Him in glory. *Pref. and Coll. for Ascension-tide.*

CHRIST IN HEAVEN.

Christ sitteth at the right hand of God in the glory of the Father, to succour all those who suffer for Him.[6] *Coll. for S. Stephen's Day.*

THE FUTURE JUDGMENT.

Coll. for Adv *Christ* shall come again in His Glorious Majesty to judge both the quick and the dead. O terrible voice of most just judgment which shall be pronounced, when it shall be said: *Commination Ser.* "Go, ye cursed, into the fire everlasting which is prepared for the devil and his angels." *Let us pray that* when He shall appear again with power and great glory we may be made like *Coll. 6 after Epiph.* unto Him in His eternal and glorious Kingdom.

THE RESURRECTION OF THE FLESH.

We bury the dead in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ: Who shall change our vile body that it may be like unto His glorious Body, according to the mighty working whereby He is able to subdue all things to *Bur. Ser.* Himself.[7]

THE HOLY GHOST.

The Holy Ghost proceeding from the Father and the Son is of one substance, majesty, and glory, with the Father and the Son. He is Very and Eternal God, the Lord and Giver of *Nic. Creed, Art. V.* life, Who with the Father and the Son together is worshipped and glorified.

Nic. Creed. He spake by the Prophets.

According to *the* most true promise of *Jesus Christ*, He came down at Pentecost from Heaven with a sudden great sound as it had been a mighty wind, in the likeness of fiery

tongues, lighting upon the Apostles, to teach them and to lead them to all truth: giving them both the gift of divers languages and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of *God*. *Pref. for Whitsun.*

The Holy Spirit is given to infants in Baptism that they may be born again and made heirs of everlasting salvation. *Bap. Ser.*

Those who are confirmed are strengthened with the Holy Ghost the Comforter. *Confir. Ser.*

Priests receive the Holy Ghost for their office and work in the Church of God *in these words:* "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." *Ordering of Priests.*

THE CATHOLICK CHURCH.

We believe in the One Catholick and Apostolick Church, the whole Catholick Church of Christ, the Spouse and Body of Christ, a Witness and Keeper of Holy Writ, the sheep of Christ which He bought with His death and for whom He shed His Blood, the Church of God, God's Household. After He had made perfect our Redemption by His death and was ascended into Heaven, Christ sent abroad into the world His Apostles, prophets, evangelists, doctors, and pastors, by whose labour and ministry He gathered together a

great flock in all parts of the world to set forth the eternal praise of His Holy Name. The Visible Church of Christ is a congregation of faithful men in the which the pure Word of God is preached and the Sacraments are duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

Nor Gen. Ordinal of Priests, Art XIX, XX.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith. *But neither these we things ordained by General Councils* as necessary to salvation have any strength or authority unless it may be declared that they be taken out of Holy Scripture.

Art. XX

Prayer for All Conditions of Men

We pray for the good estate of the Catholick Church.

Prayer for the Church Militant

We pray God to inspire continually the Universal Church with the spirit of truth, unity, and concord.

We pray that as there is but One Body and One Spirit, and One Hope of our calling, One Lord, One Faith, One Baptism, One God and Father of us all, so we may be all of one heart, and of one soul, united in the holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify God.'

Anim. Ser

THE SACRAMENTS.

Sacraments ordained of Christ are certain sure witnesses, and effectual signs of Grace and God's good will towards us, by the which

He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him.' Art. XVII.

A Sacrament is an outward and visible sign of an inward and spiritual Grace given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof.

In a Sacrament there are two parts, the Outward Visible Sign, and the Inward Spiritual Grace. Church Ordinal (Order of Priests)

The Priests are ordained to be faithful Dispensers of God's Holy Sacraments.

The effect of Christ's Ordinance is not taken away by the wickedness of unworthy Ministers, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them: which are effectual because of Christ's institution and promise, although they be ministered by evil men. Art. XXVI.

In such only as worthily receive the *Sacraments* they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation.' Art. XXV.

The Two Sacraments of the Gospel.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. *These are* generally necessary to Salvation. Art. XXV. Church

The Five commonly called Sacraments.

The five commonly called Sacraments are Confirmation, Penance, Orders, Matrimony, and Unction; *they* are not to be counted for
Art. XXV. Sacraments of the Gospel.[11]

HOLY BAPTISM.

Baptism is a sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin and of our adoption to be the sons of God
Art. XXVII. by the Holy Ghost are visibly signed and sealed.

The Grace of Baptism.

The inward and spiritual grace in Baptism is a Death unto sin, and a New Birth unto righteousness; for, being by nature born in sin, and the children of wrath, we are hereby made the children of Grace. *In Baptism God grants to those who receive it rightly* that thing which by nature they cannot have. They are baptized with water and the Holy Ghost, and received into Christ's Holy Church; they receive remission of their sins by spiritual regeneration; they are born again, and made heirs of everlasting salvation; they are regenerate and grafted into the Body of Christ's Church; they are made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven; they are called to a

state of salvation through Jesus Christ our Saviour.[12]

By the express words of our Saviour Christ, that "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," we perceive the great necessity of this Sacrament where it may be had.

Persons to be baptized are required to have Repentance, whereby they forsake sin, and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament. *Bap. Ser., Catech.*

Rules as to Baptism.

The outward visible sign or form in Baptism is Water, wherein a person is baptized in the Name of the Father and of the Son and of the Holy Ghost. This matter and form are essential parts of the Sacrament. *Catech., Rubric in Private Bap. of Infants.*

The Baptism of young children is most agreeable with the Institution of Christ.[13] *Art. XXVII.*

Infants should be baptized not later than the first or second Sunday next after their birth. *Rubric.*

Infants shall be dipped in the water unless it be certified that they are weak. In such cases it shall suffice to pour water upon them.[14] *Rubric.*

Every male child should have two godfathers and one godmother, and every female child one godfather and two godmothers.[15] *Rubric.*

The Baptismal Vows.

These godparents promise and vow three things *in the name of those baptized:* first, that

they will renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh: secondly, that they will believe all the Articles of the Christian Faith; and, thirdly, that they will keep God's Holy Will and Commandments, and walk in the same all the days of their life.

These promises infants, when they come to
Catech. age, are bound to perform.

In the case of those of riper years, who are able to answer for themselves, they must be examined whether they be sufficiently instructed in the principles of the Christian Religion, and should prepare themselves with Prayers and Fasting for the receiving of this
Rubric. Holy Sacrament.

CONFIRMATION.

Confirmation is the Laying on of Hands upon those that are baptized and come to years of discretion.

None shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short
Confir. Ser. Catechism are contained.

The Catechism is called "An Instruction to
Title of Catech. be learned of every person before he be brought to be confirmed by the Bishop."

In Confirmation, those who come to be confirmed renew the solemn promise and vow made in their names at their baptism.

They must have been regenerated by water

and the Holy Ghost, and have received forgiveness of all their sins.

The Bishop lays his hands upon each, after the example of the Holy Apostles, *and prays that God may* strengthen them with the Holy Ghost, the Comforter, and that the Holy Spirit may ever be with them.

The words used at the Laying on of Hands are:

"Defend, O Lord, this Thy child or this [*Thy servant*] with Thy Heavenly grace, that *he* may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until *he* come unto Thy everlasting kingdom."

There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed. *Confir. Ser. and Rubrics.*

HOLY COMMUNION.

The Holy Communion is also called the Lord's Supper; The most comfortable Sacrament of the Body and Blood of Christ; Holy Mysteries; a Sacrament of our Redemption by Christ's Death. *Com. Ser.*

The Outward Part.

The outward part or sign of the Lord's Supper is Bread and Wine, which the Lord hath commanded to be received. The Bread and Wine are placed upon the Lord's table: *the Priest breaks the Bread, and lays his hand upon it to consecrate it. He also takes the Cup, and lays his hand upon it to consecrate it. The words of Consecration are as follows:* "Who in the same

night that He was betrayed, took Bread: and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He took the Cup: and when He had given thanks, He gave it to them, saying, Drink ye all of this: for this is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me." *After the Prayer of Consecration* he receives the Communion himself, and then proceeds to deliver it to the people. When all have communicated he reverently places upon the Lord's table what remaineth of the consecrated elements, covering the same with a fair linen cloth. It shall suffice that the Bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.

Catech., Com. Serv., Rubric.

The Inward Part.

The inward part or thing signified in the Lord's Supper is the Body and Blood of Christ, which are verily and indeed taken and received by the faithful.

Catech.

The Body of Christ is given, taken, and eaten only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith.[16]

Art. XXVIII.

In the Holy Communion we eat the Flesh of Jesus Christ and drink His Blood; we

pray that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood; we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.

The Body and Blood of our Lord Jesus Christ are to preserve our bodies and souls unto everlasting life.

The benefits whereof we are partakers by the Holy Communion are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

The Lord's Supper is also a sign of the love that Christians ought to have among themselves one to another. God assures us by it of His favour and goodness towards us, and that we are very members incorporate in the mystical Body of His Son, which is the blessed company of all faithful people. *Com. Ser., Catech., Art. XXVIII.*

THE MEMORY OF OUR LORD'S DEATH.

To the end that we should alway remember the exceeding great love of our Master and Only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained Holy Mysteries as Pledges of His Love and for a continual remembrance of His death.

The Lord's Supper was ordained for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.

We receive Communion in remembrance of His meritorious Cross and Passion.

It is our duty to receive the Communion in remembrance of the Sacrifice of His Death, as He Himself hath commanded.

As communicants we ask God mercifully to accept this our Sacrifice of Praise and Thanksgiving, most humbly beseeching Him to grant that by the merits and death of His Son Jesus Christ, and through faith in His Blood, we and all His whole Church may obtain remission of our sins and all other benefits of His Passion.

He did institute and in His Holy Gospel command us to continue a perpetual Memory of that His Precious Death until His Coming again.[17]

Com. Ser. and Catech

Preparation of Communicants.

Those who come to the Lord's Supper are required to examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death: and be in charity with all men.

Catech.

They should examine their lives and conversations by the rule of God's commandments, to bewail their own sinfulness, to confess themselves to Almighty God with full purpose of amendment of life, to be ready to make restitution and satisfaction, to be ready to forgive others that have offended them.

Com. Ser.

The Benefit of Absolution.

And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any who by this means cannot quiet his own conscience, but requireth further comfort or counsel, *he should go to a Priest* and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness. *Com. Ser.*

Who may not Communicate.

The Church especially warns certain persons against presenting themselves to receive Communion until they have repented. For example, an open and notorious evil-liver, or one who has done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended: those betwixt whom malice and hatred reign. *In such a case,* if one party be content to forgive from the bottom of his heart all that the other hath trespassed against him and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: *the penitent should be admitted, but not the obstinate.* *Rubrics at beginning of Com. Ser.*

Number of Communicants.

For the proper Celebration of the Lord's Supper there should be a convenient number to com-

municate with the Priest according to his discretion. Four, or three at least, *is mentioned as the number* in cases where there are not above twenty persons in the Parish of discretion to receive the Communion.[18]

Rubrics.

Frequent Communion.

Curates shall diligently from time to time exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church.

Rubric in Com. of Sick.

Every Parishioner shall communicate at the least three times in the year, of which Easter to be one.

Rubric (see also Canons).

PENANCE.

In the Primitive Church there was a godly discipline that at the beginning of Lent such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the Day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

It is much to be wished that the said discipline may be restored again.

Commination Ser.

Excommunicate persons ought to be taken of the whole multitude of the Faithful as Heathens and Publicans until they be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Art. XXXIII.

Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the Grace of God we may arise again and amend our lives. *Art. XVI.*

Absolution.

God hath given power and commandment to His Ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins.

The Priest alone *is allowed* to pronounce the Absolution or Remission of Sins to *the Congregation, saying:* "He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." *Matins.*

Authority given in Ordination.

The authority to absolve is given to the Priests at their Ordination in these words:

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained." *Ordering of Priests.*

Exhortations to Confession.

The Priests are ordered when giving warning for the Celebration of the Holy Communion

to exhort intending Communicants to repent. And if any cannot by themselves quiet their own consciences, but require further comfort or counsel, to invite them to come to a Minister and open their grief, that, by the ministry of God's Holy Word, they may receive the benefit of Absolution. (*See above*, p. 29.)

Com. Ser.

The Priests are also ordered to move sick persons to make a special Confession of their sins if they feel their consciences troubled with any weighty matter. After which Confession, if they humbly and heartily desire it, Absolution is then to be pronounced.

The Form of Absolution.

"Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."[19]

Vis. of Sick.

THE SACRED MINISTRY.

Prayer for Ember Weeks.

God of His Divine Providence has appointed divers Orders in His Church.

It is evident unto all men diligently reading the Holy Scripture and ancient authors that, from the Apostles' time, there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend

estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the "Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons" *in the Book of Common Prayer*, or hath had formerly Episcopal Consecration or Ordination. *Pref. to Ordin. Ser.*

Deacons.

The Order of Deacons is necessary in the Church of Christ, and the people ought to esteem them in their office. *Ordering of Deacons.*

The Work of Deacons.

A Deacon assists the Priest in Divine Service, and specially when he ministereth the Holy Communion. He helps him in the distribution thereof, and reads Holy Scriptures and Homilies in the Church; instructs the youth in the Catechism; in the absence of the Priest baptizes infants; preaches under license

from the Bishop; searches for the sick, poor, and impotent people of the parish; intimates their names, estates, and places where they dwell unto the Curate, that by his exhortation they may be relieved with the alms of the parishioners or others.

Ordering of Deacons.

PRIESTS.[20]

The Order of Priests is necessary in the Church of Christ, and the people ought to esteem them in their office, which is one of high dignity and great importance.

The Office and Charge to which Priests are called is weighty—that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children, that they may be saved through Christ for ever.

Ordering of Priests.

THE WORK OF PRIESTS.

The work of Priests is so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God.

Authority is given to the Priests to do this work in these words:

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser

of the Word of God, and of His Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." *Ordering of Priests.*

All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause. *Concer. the Serv.*

Priests alone say the Absolution.

In Cathedral and Collegiate Churches and Colleges where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary. *Rubrics, Com. Ser.*

Bishops.

The Work and Ministry of a Bishop is the ordaining, sending, or laying hands upon others (*in Confirmation and Ordination*), *and the government of his Diocese*, by maintaining and setting forward quietness, love, and peace among all men, and by correcting and punishing such as be unquiet, disobedient, and criminous, according to such authority as he has by God's Word or the Ordinance of the Realm. *Consec. of Bishops.*

HOLY MATRIMONY.

Matrimony is a holy and honourable estate instituted of God, adorned and beautified by the presence of Christ and His first miracle at Cana, commended of S. Paul as honourable among all men.

So many as are coupled together otherwise than God's Word doth allow are not joined

together by God, neither is their matrimony lawful.

Those whom God hath joined let no man put asunder.

God has taught that it should never be lawful to put asunder those whom by Matrimony He has made one.

The Office.

The service of Solemnization of Matrimony *consists in the* Man and Woman consenting together in Holy Wedlock, witnessing the same before God and the congregation, and pledging their troth either to other, and declaring the same by giving and receiving of a Ring and by joining of hands.

The Priest pronounces them Man and Wife together, in the Name of the Father, and of the Son, and of the Holy Ghost.

The Nuptial Communion.

Form of Solemnization of Matrimony.

It is convenient that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage.

THE VISITATION OF THE SICK.

When any person is sick, notice shall be given thereof to the Minister of the Parish. *A special Office is provided for use in the* sick person's house, *consisting of Prayers, and Exhortations to Repentance.*

The Minister shall examine the sick person

whether he repent him truly of his sins and be in charity with all the world, exhorting him to forgive, to ask forgiveness, to make amends for injuries done; also to make his will, to declare his debts and what is owing unto him.

He shall also move such sick persons as are of ability to be liberal to the poor.

The directions as to Confession have already been noticed under the word Penance. Vis. of Sick

Communion of the Sick.

If the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least); and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the Holy Communion.

In case of infectious illness the Minister may only communicate with the sick person.

A special service for Communion of the Sick is given in the Prayer-Book.[21] Com. of Sick.

Spiritual Communion.

If a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him that, if he do truly repent him of his sins, and

steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

Rubric.

BURIAL OF THE DEAD.

The Office for the Burial of the Dead is not to be used for any that die unbaptized or excommunicate, or have laid violent hands upon themselves.

The Office consists of Psalms, Bible Readings and Prayers. The Priest commits the body to the ground, "Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ," *praying that we* "with all those that are departed in the true faith of God's Holy Name may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory."

Bur. of Dead.

In the Communion Service we bless God's Holy Name for all His servants departed this life in His faith and fear, beseeching Him to give us grace so to follow their good examples, that with them we may be partakers of His Heavenly Kingdom.

We also pray that we and all *God's* whole Church may obtain remission of our sins,

and all other benefits of the Passion of *Christ*.[22] *Com. Ser.*

In the Bidding Prayer we say: "Finally, let us praise God for all those that are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting."[23] *Canon LV.*

THE CHURCHING OF WOMEN.

Women after childbirth should give thanks in church for safe deliverance according to the form provided.

The woman that cometh to give her thanks must offer accustomed offerings; and, if there be a Communion, it is convenient that she receive the Holy Communion. *Churching of Women.*

SUNDAY.

All Sundays in the year are to be observed as Feasts in the Church of England.

A Collect, Epistle, and Gospel are provided for every Sunday to be used at the Celebration of the Lord's Supper.

Proper Lessons are appointed to be read at Matins and Evensong on the Sundays throughout the year. *Tables and Rules.*

FEASTS.

Besides the Sundays there are other Feasts that are to be observed in the Church of England,

namely: The Circumcision, the Epiphany, the Conversion of S. Paul, the Purification of S. Mary, S. Matthias, the Annunciation of our Lady, S. Mark, S. Philip and S. James, the Ascension, S. Barnabas, the Nativity of S. John Baptist, S. Peter, S. James, S. Bartholomew, S. Matthew, S. Michael and all Angels, S. Luke, S. Simon and S. Jude, all Saints, S. Andrew, S. Thomas, Christmas, S. Stephen, S. John, Holy Innocents, Monday and Tuesday in Easter and Whitsun Weeks.

ADDITIONAL FEAST DAYS.

Besides the above-mentioned Feast Days, the Kalendar of the Church of England contains the following days of Bishops, Confessors, Virgins, Martyrs, Doctors, Abbats, etc.: S. Lucian, S. Hilary, S. Prisca, S. Fabian, S. Agnes, S. Vincent, S. Blasius, S. Agatha, S. Valentine, S. David, S. Chad, S. Perpetua, S. Gregory, S. Edward, S. Benedict, S. Richard, S. Ambrose, S. Alphege, S. George, S. John at the Latin Gate, S. Dunstan, S. Augustine of England, Venerable Bede, S. Nicomede, S. Boniface, S. Alban, Translation of S. Edward, The Visitation, Nativity, and Conception of the Blessed Virgin, S. Martin, S. Swithin, S. Margaret, S. Mary Magdalene, S. Anne, S. Lawrence, S. Augustine of Hippo, Beheading of S. John Baptist, S. Giles, S. Evurtius, S. Lambert, S. Cyprian, S. Jerome, S. Remigius, S. Faith, S. Denys, Translation of King Edward, S. Etheldreda, S. Crispin, S. Leonard, S.

Britius, S. Machutus, S. Hugh, S. Edmund, S. Cecilia, S. Clement, S. Catherine, S. Nicholas, S. Lucy, S. Silvester.

Also Lammas Day, Two Holy Cross Days, Name of Jesus, *and* the Transfiguration.

Also December 16, O Sapientia, *or the first of the Great Antiphons to be used before Christmas.* *Tables and Rules.*

FASTING.

Certain Days of Fasting or Abstinence are to be observed in the year—namely, the Forty Days of Lent; the Ember Days at the Four Seasons; the Three Rogation Days; all Fridays except Christmas Day; the Evens or Vigils before Christmas, the Purification, the Annunciation, Easter Day, Ascension Day, Pentecost, S. Matthias, S. John Baptist, S. Peter, S. James, S. Bartholomew, S. Matthew, S. Simon and S. Jude, S. Andrew, S. Thomas, All Saints.

If any of these Feast Days fall upon a Monday, then the Vigil or Fast Day shall be kept upon the Saturday, and not upon the Sunday next before it. *Table of Vigils, etc.*

These days have to be announced each Sunday before the sermon. *Rubric H. Com.*

Our Lord's Example.

Our Lord, for our sake, did fast forty days and forty nights. *We therefore pray Him to* give us grace to use such abstinence that, our flesh being subdued to the Spirit, we may ever obey His godly motions in righteousness and true holiness, to His honour and glory. *Coll. 1 in Lent.*

Ember Days.

In regard to Ember Day Fasting, it is written in the Acts of the Apostles, that the Disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas and sent them forth.

Consec. of Bishops.

Lent.

"On the first day of Lent, and at other times as the Ordinary shall appoint," we turn to God in weeping, fasting, and praying.

Commination Ser.

Other Occasions.

In preparation for Baptism, those who are of riper years are bidden to fast.[24]

Rubric.

THE MORAL TEACHING OF THE PRAYER-BOOK.

All the baptized have promised to keep God's Commandments.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and show

mercy unto thousands in them that love Me, and keep My commandments.

III. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

By these Commandments we chiefly learn two things : our Duty towards God and our Duty towards our Neighbour, *as follows :*

My duty towards God, is to believe in Him,

to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength: to worship Him, to give Him thanks; to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life.

My duty towards my Neighbour, is to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catech.

CEREMONIAL.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the place.

And the Chancels shall remain as they have done in times past.

And here is to be noted that such Ornaments of the Church and of the Ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England by the Authority of Parliament in the Second Year of the Reign of King Edward the Sixth.[25]

Rubrics at beginning of Prayer-Book.

Without some ceremonies it is not possible to keep any order, or quiet discipline in the Church.

The ceremonies ordered in the Prayer-Book are not dark nor dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve.

They are for a decent order in the Church, and pertain to edification.

The compilers of the Prayer-Book expressly say that they rejected all proposed alterations which were dangerous, "as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholick Church."

Preface and "Of Ceremonies."

THE OBLIGATION OF MINISTERS.

Every minister makes the following declaration before ordination and on receiving any new cure of souls:

"I assent to the Thirty-Nine Articles of Religion, and to the Book of Common Prayer, and of the ordering of Bishops, Priests, and Deacons.

NOTES

1. *The Creed of St. Athanasius.*—The Church of England undoubtedly makes the Athanasian Creed binding with the other Creeds, and until this order is modified it must be used. It has been suggested that a re-translation from the original language would make its meaning more clear. It should also be remembered that it is more properly a Psalm or Canticle to be used by believers than strictly a Creed.

2. *Holy Scripture.* — It should be noted that the Church nowhere defines the nature of Inspiration. We are certainly not committed to any particular theory of inspiration, verbal or otherwise. What we are bound (at least as Church of England ministers) to hold is that there is within the Bible sufficient Doctrine necessary for eternal salvation. A minister who sees other things in the Bible which are not necessary for eternal salvation should not be condemned. The relation of the Church to the Bible is dealt with by Dr. Gore in *Roman Catholic Claims*, chapter iv. "The Church to teach: the Bible to prove" is a sentence worthy of our serious consideration. The Church has put together in the Creed those articles of Belief which she holds to be essential, all of which she claims to be able to prove from Holy Scripture.

3. *The Virgin Birth.*—It is clear that the Virgin Birth cannot be legitimately separated from the other Articles of the Creed. Recent publications on this

subject tend to show beyond doubt that, apart from the testimony of the Gospels, the fact of the Virgin Birth was taught and believed in the second century. —See Dr. Sanday in *Critical Questions* (Brown, Langham and Co.) and Dr. Gore in *Dissertations* (Murray).

4. *The Atonement.*—It is important to distinguish between the Fact of the Atonement and Theories about the Atonement. Many have shrunk from certain theories or explanations of the Atonement, supposing them to be part of the Church's Doctrine. The Church definitely associates the Forgiveness of Sin with the Atoning Sacrifice of Christ. Theologians in all ages have sought to explain this association, but their theories are not "of faith." No one is bound to believe more than the central truth that only through Jesus Christ our Lord we may obtain forgiveness and acceptance by God.

5. *The Resurrection of Christ.*—In view of doubts on this subject it is well to examine the extraordinarily strong evidence that exists for the truth of the fact of our Lord's Resurrection and that in the Epistles of S. Paul which are allowed to be genuine even by sceptical critics. Books on this subject are recommended in the Appendix.

The exact nature of our Lord's Resurrection Body is not clearly defined in Scripture or in our formularies. The fact that He rose again is insisted upon as an essential object of belief.

6. *Christ in Heaven.*—The present work of our Lord in Heaven needs to be carefully studied, especially in connexion with the Eucharistic Sacrifice. Many misunderstand the Doctrine of the Church on the Eucharist, both as regards the Real Presence and the Sacrifice because they have not got a clear idea of what our Lord is believed to be and to be doing in Heaven. Dr. Westcott's *Epistles of S. John* and *Epistle to the Hebrews*, should be studied on this subject. Our Lord is "turned towards the Father with everlasting pleadings."

7. *The Resurrection of the Flesh.*—The Church does not define the Resurrection of the Flesh but only asserts that we shall rise again with our bodies. We are not taught to believe that the actual atoms of our buried bodies will come together again, but rather (as by S. Paul) that God will clothe us with new bodies. The nature of our Resurrection bodies is not defined.

8. *Schism.*—The teaching of the Canons as to the wrongness of Schism is very clear. For example Canon IX. censures members of the Church who "separate themselves from the Communion of Saints, as it is approved by the Apostles' rules, in the Church of England, and combine themselves together in a new brotherhood."

9. *Effectual Signs.* — The expression "effectual signs" is the regular theological term denoting the reality of sacramental grace. It teaches that the sacraments are not only symbols, but symbols which effect or convey the grace which they symbolise.

10. *Damnation.*—The word damnation is taken from the passage in 1 Cor. xi. 29, and means strictly "judgment." Those who receive the sacraments unworthily do it at their peril and must answer for it to God.

The Church does not condemn those who live without sacraments (such as the Quakers). She plainly asserts her own belief that the sacraments are God's ordinary means of grace, and calls upon her own members to prepare for them and to partake of them in faith. It is quite clear that the religion of the Church of England is a sacramental religion, and those of her members who neglect or disparage the sacraments are undoubtedly not loyal to her teaching.

11. *Sacraments.* — The word Sacrament was commonly used in old days about many ordinances besides the Lord's Supper and Holy Baptism. There should therefore be no objection to calling these five ordinances by the name of Sacraments. They are certainly ways by which God "works invisibly in us." In the

case of Matrimony there is clearly a distinction between the Sacrament of Holy Matrimony and the civil contract of Marriage. Christians who are married in the Church's way believe that they are joined together by God.—See Robinson's *Prepare to meet thy God* (Wells Gardner and Co.).

12. *Regeneration in Baptism.*—The Church clearly teaches that the baptized are regenerate—viz., born from above by the Spirit. The controversy on this subject has arisen largely through a confusion of thought between the doctrine of Conversion and the doctrine of Regeneration. It has been said that the Church teaches that all the baptized will go to Heaven. The Church does not teach this. Of a baptized child we say that he is "regenerate"—viz., that he has received the gift of the new life in Christ. Whether he will retain that life or whether it will grow to perfection in him remains to be seen. In many cases (perhaps in most cases) there is needed Conversion or the turning of the will to God before the grace of Baptism develops and grows in him. And in all cases faith is needed: otherwise the life cannot grow.

13. *Infant Baptism* has from the earliest times been customary in the Church. Arguments in defence of it are as follows: (1) That our Lord made no distinction between adults and children in instituting Baptism. (2) That the Apostles made no such distinction. (3) That S. Paul addresses Christian children together with adults as admitted to all Christian privileges. (4) That whole "households" were baptized and probably included children. (5) That the absence of an express account of a child's baptism in Scripture is because Christianity being a new religion naturally attracted adults in the first instance. (6) That there is no instance in Scripture of the baptism of a grown-up son or daughter of Christian parents. (7) That as the circumcision of infants admitted them to the Jewish Church it is reasonable to suppose that infants would be admitted to the Christian Church.

14. *Immersion or Dipping* is not often used now, but it should be noted that this is the *rule* of the Church. The commoner practice of affusion is the exception.

A recent study of early methods of baptizing has led the author to the conclusion that affusion was universal until the early middle ages. *Baptism and Christian Archæology.* C. F. Rogers (Oxford, 1903).

15. *Godparents.* — Canon XXIX. orders that godparents should be communicants.

16. *The Real Presence.*—The Body of Christ is said to be "given" as well as taken. This implies that it "exists in the sacrament before it is imparted to the communicant." But "the whole action takes place "only after an heavenly and spiritual manner." This does not mean that the presence is not real but that it is not carnal. Bishop Guest who actually penned this article expressly said that he did not deny the real presence but only a "gross and sensible" presence. So great a thinker as Dr. Martineau, though not a Churchman, gave it as his opinion that the Church of England doctrine of the Sacrament is the doctrine of the real presence. The Article condemns a certain theory concerning the presence which is called "Transubstantiation," but it does not condemn the doctrine of the real presence but rather affirms it.

It is "evident that Transubstantiation was not rejected because men shrank from a full belief in the Sacramental Presence."—See Dr. Mason's *Faith of the Gospel*, pp. 311-313 (3rd edition). B. J. Kidd's *Thirty-Nine Articles*, pp. 233, 234. Dr. Gore's *The Body of Christ*, chapter ii.

17. *The Eucharistic Sacrifice.*—The teaching of the Prayer-Book is not very clear in affirming that the Eucharist is the great Christian Sacrifice, but this is not surprising when we remember that certain false views about the Sacrifice were current during the Reformation and had to be guarded against. Nevertheless the Prayer-Book nowhere condemns the doctrine. Article XXXI. only guards against the

wrong view that in each separate Eucharist there is a sacrifice for sins isolated and apart from the one Sacrifice of the Cross. The true view is that in the Eucharist we present before God the all-sufficient Sacrifice of Christ once made on the Cross and continually pleaded by our Lord in glory. There is no doubt that from the very earliest times the Eucharist was called "Sacrifice," "Oblation," "Offering." If we are careful to remember that there is but one offering for sin, from which and in which alone all Eucharists have any power or efficacy, there can be no objection to calling the Holy Communion a Sacrifice, or speaking of an Altar or a Priest in a Christian Church. —See Mason's *Faith of the Gospel*, chapter ix. § 16 (3rd edition). Willis's *Sacrificial Aspect of the Holy Eucharist*. Dr. Gore's *Roman Catholic Claims*, chapter ix. Fernand Dalbus on Article XXXI. *Les Ordinations Anglicanes* (1894). B. J. Kidd's *The Later Medieval Doctrine of the Eucharistic Sacrifice* (S.P.C.K.).

18. *The Presence at the Eucharist of those who do not at the time communicate.*—It is sometimes urged that the Prayer-Book does not contemplate the presence of any one at the Eucharist who does not at the time communicate. The rubric before the Confession seems on the other hand to suggest that there will be those present who will not be "minded to receive the Holy Communion." Not all, it would seem, have "come to receive the Holy Communion." The presence of baptized children is also ordered, for they are to be called upon "to hear sermons" (see Baptismal Service), and there is only one sermon ordered in the Prayer-Book, viz., at Holy Communion. Nothing in the Prayer-Book forbids the presence of Christian people during the administration of the Lord's Supper whether they communicate at the time or not.

19. *Confession and Absolution.*—It is well to supplement the plain teaching of the Church of England on Confession by a quotation of Canon CXIII., which binds the clergy to secrecy in hearing confessions. "If any man confess his secret and hidden sins to the minister for the unburdening of his conscience, and to

CHURCH DIVINITY SCHOOL of the PACIFIC

receive spiritual consolation and ease of mind from him, we . . . do straitly charge and admonish him that he do not at any time reveal and make known, to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as, by the laws of this realm, his own life may be called into question for concealing the same), under pain of irregularity." This canon makes it certain that Confession is legal in the Church of England, for it would be absurd to have a law regulating a practice which was itself illegal.—See Blunt's *Book of Church Law* (revised by Sir Walter Phillimore), book iv., chapter viii. Also *Penitence*, by Rev. James Adderley (Mowbray, 1902).

20. *The word "Priest."*—A distinction is sometimes drawn between the Latin word "Sacerdos" and the Greek word "Presbyter," and it is urged that the Prayer-Book word "Priest" is a translation of the latter but not of the former. The truth of the matter is best expressed in the words of Archbishops Temple and Maclagan in their letter to the Pope which runs thus: "Bishops are undoubtedly Priests (Sacerdotes) just as Presbyters are Priests (Sacerdotes). Nor indeed do we avoid the term *Sacerdotes*" (*Answer to Pope Leo XIII.*, pp. 24, 27). For a thorough investigation of the meaning of Priesthood in the Christian Church, the official Priests being "representatives" not "substitutes," the "organs of the whole priestly body of Christians," etc.—see Moberly's *Ministerial Priesthood*, Gore's *The Church and the Ministry* (esp. chapter ii.), and F. D. Maurice's *Kingdom of Christ*.

21. *Communion of the Sick.*—Of late there has been much discussion of the Rubrics of this Office as seeming to forbid the carrying of the Holy Sacrament to the sick and dying. It can hardly be argued that this subject is finally decided yet one way or the other. But it seems quite clear (1) that in very early times this was the practice, (2) that the rubric at the end of the Communion Service which forbids carrying the Holy Sacrament out of the church was designed to prevent irreverence, and had nothing to do with

the Communion of the Sick, (3) that the Article (XXVIII.) which refers to reservation only asserts that it is not part of "Christ's Ordinance." The late Bishop Creighton gave it as his opinion that the carrying of the Holy Sacrament to the sick was not "reservation" in that sense at all. And (4) that there is a legitimate demand for special provision to be made for such carrying of the Holy Sacrament to the sick in view of the altered circumstances of the present day. It should be noted that no legal decision has been given on this matter and that therefore clergy who, with the authority of their Bishops, communicate the sick in this way should not be branded as disloyal.

22. *Prayer for the Faithful Departed.*—As in the case of the Eucharistic Sacrifice so also in the case of Prayer for the faithful departed the compilers of the Prayer-Book were obliged to guard against current mistakes in popular teaching. The Romish doctrine concerning Purgatory had led to many serious errors. But it is certain that though the old prayers commemorating the faithful departed were considerably curtailed they were not condemned wholesale. "They (the Reformers) expressly refrained from condemning what, apart from later accretions, they knew to be a primitive and Catholic practice. The Article, as it stands in the draft of the Forty-five Articles signed by the six Royal Chaplains in October, 1552, contains an express condemnation of prayer for the dead. This was deliberately omitted by the authors of the Forty-two Articles: and prayer for the dead was not the doctrine rejected by the English Church." (Kidd, on *Article XXII.*, §§ 1, 2.) The principle of prayer for the faithful departed has been sanctioned by a decision in the Law Courts, it has been declared by Archbishop Temple to be lawful, and at the time of the South African War explicit prayers for the dead were sanctioned by authority.

Article XXXI. does not condemn the commemoration of the departed at the Eucharist, as is sometimes supposed. It deals with a totally different question,

the offering of "Masses," wrongly supposed to have a value of their own apart from the Sacrifice of Calvary to obtain benefits "for the living and the dead." If Article XXXI. condemned prayer "for the dead" at the Eucharist it would equally condemn prayer "for the living," which would be absurd. (Concerning Prayer for the Dead, see Dean Luckcock's *After Death*; Mr. Darwell Stone's *Outlines of Christian Dogma*, chapter xiv.)

23. *The Bidding Prayer.*—The words from the Bidding Prayer are quoted as Prayer-Book words because by Canon LV. the clergy are ordered to use it (or other words to the same effect) "before all sermons, lectures, and homilies." It should therefore be used at least before the only "sermon" authorised in the Prayer-Book, namely that in the Communion Service.

24. *Fasting.*—Canon LXIV. ordains that "Every parson, vicar, or curate shall in his several charge declare to the people every Sunday at the time appointed in the Communion Book whether there be any holy days or fasting days the week following."

The Church of England does not order the old custom of fasting entirely from food until the evening, but it is probable that abstaining from flesh meat would satisfy the requirements of the Prayer-Book. The regulation of fasting, dispensations, etc., should be referred to the Bishop.

25. *Ornaments Rubric.*—The Ornaments are not specified. But it should be noted that the surplice which is universally worn has no authority except from this Rubric. There are two interpretations of this Rubric. Some hold that it refers to the First Prayer-Book of 1549, others that it refers to the second year of King Edward's reign—viz., 1548-1549. By the first interpretation the ministers are entitled to wear surplices, albes, vestments, tunicles, copes, rochettes, hoods. The altar lights are also authorised by it. By the second interpretation a larger list of ornaments can be made, including such ornaments as stoles, burses, organs, etc. For an honest attempt

to discover what these ornaments are, see the *Parson's Handbook*, by Percy Dearmer (Grant Richards).

26. *The Obligation of Ministers.*—It should be noted that the clergy are bound to a general assent to the Thirty-nine Articles. We have no right to bind them to accept the exact meaning of every word as it may have been in the mind of those who drew up the Articles. The Articles were drawn up in the midst of controversies, some of which have now ceased.

It is sometimes said that "Omission is not prohibition." The fact that the Prayer-Book does not refer to some practices in so many words must not be taken as actually forbidding them. A considerable latitude is now allowed to all parties in interpreting some rubrics, and in the present unsatisfactory state of our ecclesiastical courts it is probably necessary to leave it so. At the same time, if all members of the Church—lay and clerical—would unite in carrying out the orders of the Prayer-Book where they are quite plain, there would be less difficulty in arriving at a settlement in the matters still under dispute.

27. *Lay Discipline.*—It should be noted that laymen are not called upon to subscribe to the Thirty-nine Articles. Sometimes the Universities have required it of them, but this has not been done by the Church. The rubrics before the Communion Service are not generally enforced now though some of them were in common use not so very long ago. The spirit of them is however quite clear. The Church of England is firmly opposed to hasty and ill-prepared Communions. This should be borne in mind especially by those persons who neglect the offer of private Confession which the Church makes in other parts of the Prayer-Book. There are too many lay persons in these days who while very severe on the clergy who seem to them to be not amenable to discipline consider themselves quite free from any obligation to submit to the discipline of the Prayer-Book.

APPENDIX

THE following books may be found useful by those wishing to make a closer study of the doctrines of the Church :

1. FOR THE GENERAL STUDY OF THE PRAYER-BOOK.

History of the Book of Common Prayer. Frere and Procter. 12s. 6d. (Macmillan.)
The Parson's Handbook. Dearmer. 6s. net. (Grant Richards.)
The Christian's Manual: A Book of Instruction and Devotion. Jervois. 2s. 6d. (Rivingtons.)

2. FOR THE GENERAL STUDY OF DOCTRINE.

The Creed of the Christian. Rt. Rev. Dr. Gore. 1s. 6d. (Wells Gardner.)
The Faith of the Gospel. Dr. A. J. Mason. 3s. (Longmans.)
Roman Catholic Claims. Gore. 3s. 6d. (Longmans.)
Outlines of Christian Dogma. Darwell Stone. 7s. 6d. (Longmans.)
The Elements of Christian Doctrine. Rev. T. A. Lacey. 5s. net. (Rivingtons.)
Thirty-Nine Articles. B. J. Kidd. 2s. net. (Rivingtons.)
Church Doctrine, Bible Truth. Sadler. 2s. (Bell.)
The Catholic Religion. Vernon Staley. 1s. (Mowbray.)

3. FOR THE STUDY OF ENGLISH CHURCH HISTORY.

History of the Church of England. Wakeman. 7s. 6d. (Rivingtons.)
Penny History of the Church of England. Dr. Jessopp. (S.P.C.K.)

4. THE BIBLE.

The Divine Library of the Old Testament. Dr. Kirkpatrick. 3s. net. (Macmillan.)
Inspiration. Dr. Sanday. 7s. 6d. (Longmans.)
Introduction to the Literature of the Old Testament. Dr. Driver. 12s. (T. and T. Clark.)
Texts Explained. Dr. Farrar. 5s. net. (Longmans.)
The Hebrew Prophets. Canon Ottley. 1s. (Rivingtons.)
The Old Testament. Dr. Fry. (Arnold.)
Letters to a Godson. M. C. Bickersteth. 3s. 6d. net. (Mowbray.)
Critical Questions. 5s. net. (Brown, Langham and Co.)

The Dawn of Revelation. M. Bramston. 5s. net. (Simpkin and Co.)
The Sunrise of Revelation. M. Bramston. 5s. net.

5. THE INCARNATION.

The Divinity of our Lord. H. P. Liddon. 5s. (Longmans.)
The Incarnation of the Son of God. Gore. 7s. 6d. (Murray.) Shorter edition 1s.
The Doctrine of the Incarnation. Ottley. 12s. 6d. (Methuen.)
The Incarnation. H. V. S. Eck. 5s. (Longmans.)

6. THE ATONEMENT.

The Atonement. R. W. Dale. 4s. net. (Congregational Union.)
Atonement and Personality. Dr. Moberly. 14s. (Murray.)
The Mystery of the Cross. W. O. Burrows. 4s. 6d. (Rivingtons.)
Logic and Life. (Sermons on Sacrifice in the book.) H. S. Holland. 3s. 6d. (Longmans.)

7. THE RESURRECTION.

The Resurrection of our Lord. Dr. Milligan. 5s. (Macmillan.)
The Most Certain Fact in History. T. P. Ring. 2s. 6d. (Skeffington.)
Theories of the Resurrection of Jesus Christ. Marchant. 2s. (Williams and Norgate.)

8. THE PRESENT WORK OF CHRIST.

The Ascension and Heavenly Priesthood of our Lord. Dr. Milligan. 7s. 6d. (Macmillan.)

9. THE NEXT WORLD.

After Death. Dean H. M. Luckock. 3s. net. (Longmans.)
The Soul, Here and Hereafter. Hutton. 6s. (Longmans.)
The Future State. S. C. Gayford. 1s. (Rivingtons.)

10. THE HOLY GHOST.

Person and Work of the Holy Ghost. W. H. Hutchings. 4s. 6d. (Longmans.)
Veni Creator. Rt. Rev. Dr. Moule. 5s. (Hodder.)

11. THE CATHOLICK CHURCH.

The Kingdom of Christ. Frederic D. Maurice. 2 vols., 7s. (Macmillan.)
Thoughts on the Church. Vernon Staley. 1s. net. (Wells Gardner and Co.)
The Mission of the Church. Gore. 2s. 6d. (Murray.)
God's City. H. Scott Holland. 3s. 6d. (Longmans.)

PRAYER-BOOK TEACHING

12. The Sacred Ministry.

The Church and the Ministry. Gore. 6s. net. (Longmans.)
Ministerial Priesthood. Moberly. 14s. (Murray.)

13. The Sacraments.

Doctrine of the Holy Eucharist. Archdeacon Wilberforce. (To be obtained secondhand.)
The Body of Christ. Dr. Gore. 5s. net. (Murray.)
The Second Adam and the New Birth. Sadler. 4s. 6d. (Bell.)
The Heavenly Citizenship of Infants. Maclean. (S.P.C.K.)
Sacrificial Aspect of the Eucharist. Willis. (Second-hand.
The Later Mediæval Doctrine of the Eucharistic Sacrifice. B. J. Kidd. 2s. (S.P.C.K.) (Church Historical Society.)
The Doctrine of Confession. Canon Carter. 5s. (Longmans.)
Penitence. J. Adderley. 1d. (Mowbray.)
Confirmation. Bishop (Hall) of Vermont. 5s. (Longmans.)
The Distinctive Grace in Confirmation. F. W. Puller. (Rivingtons, second-hand.)
The Anointing of the Sick in Scripture and Tradition. F. W. Puller. (S.P.C.K.) In the press.
Concerning the Fast before Communion. F. W. Puller. 1s. (W. Walker.)

14. Ceremonial.

The Parson's Handbook. Dearmer. (Grant Richards.)
Studies in Ceremonial. Vernon Staley. 3s. net. (Mowbray.)
Is Ritual Right? Dearmer. (Mowbray.)

15. Moral Teaching.

The Sermon on the Mount. Dr. Gore. 3s. 6d. (Murray.)
Social Doctrine of the Sermon on the Mount. Dr. Gore. (C.S.U.)
The Laws of Eternal Life. Stewart Headlam.
The Ten Commandments. Dr. Dale. 5s. (Hodder.)

The following series of handbooks are all useful :

Oxford Library of Practical Theology. (Longmans.)
Oxford Text-Books. (Rivingtons.)
Parson's Handbook Series. (Grant Richards.)
Handbooks for the Clergy. (Longmans.)
Church Historical Society's Publications. (S.P.C.K.)

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